THE

CHRISTIAN HERALD.

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FROM THE GEORGIAN ISLANDS.

Continued from page 56.

First Anniversary of the Auxiliary Missionary Society.

ON Monday, preparatory to the General Meeting of the Society, the brethren assembled at Papaoa. The people were encamped on each side of it, along the sea beach, to the extent of about four miles. They soon assembled together, to pay their respects to the King; and made a grand appearance, being decently arrayed in white native clothing.

The Brethren met the King and Chiefs in the usual place of worship, according to the appointment of Pomare, who had judiciously arranged all the services and business of the week. Br. Darling began with singing, reading the scriptures, and prayer. The King then proceeded to business. He first wrote his own name, and his gift to the Missionary Society; and having written the name of his principal Governor, Treasurer, and Secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the Governors, writing their names and contributions. Pomare called on Br. Crook to conclude the meeting with a short exhortation, singing and prayer.

Wednesday being the beginning of the Anniversary of the Parent Society, was regarded with peculiar interest.

About half past ten, the King arrived. It was as numerous and respectable a meeting as that of Tuesday. Br. Henry occupied the east pulpit, and preached from Ps. lxxxvi. 8, 9. Br. Wilson in the middle pulpit preached from Isa. xxxv. 2. Br. Bicknell, in the west pulpit, preached from Luke x. 2. In the afternoon, about half past Three we assembled again. Br. Darling, in the east pulpit, preached from 2 Thess. iii. 1; Br. Bourne, in the middle pulpit, from Ps. cxxxvi. 1; and brother Crook, in the west pulpit, from Luke xvi. 9. We retired in the evening, praising God, and entreating him to bless all our attempts to promote his glory.

On Friday we attended to the business of the Missionary Society.

We met the King, as President, and all the Governors, Officers, and members, in the Royal Mission Chapel.

Br. Bicknell began with a short address, singing and prayer.

Br. Wilſon then addreſſed Tati and the Society, and concluded by moving, "That we thank Pomare for his princely conduct, as Preſident of this Society, and for his royal contribution ; and that he be requeſted to take his ſeat as Preſident." Utami roſe, and ſupported the motion. Tati then addreſſed the people, and put the motion which was unanimouſly agreed to. The King then took his ſeat, and addreſſed the people; exhorting them to be firm in their attachment to the Society, and to continue their ſubſcriptions and ſupport till death. The people to ſignify their hearty conſent to what Pomare had ſaid, held up their hands.

Br. Darling then addreſſed the Preſident, and ſpoke of the encouraging circumſtances of the Society, moving, "That the Treaſurer put the property on board the firſt convenient ſhip, and ſend it to the beſt market ; and that the Secretary do write a letter to accompany it, to G. Burder, Secretary to the Parent Society ; and that the neat proceeds be remitted to the Treaſurer of the Miſſionary Society, London." This was ſeconded by Tati ; when the Preſident put it, and it was carried unanimouſly.

Br. Crook then addreſſed the Preſident, ſpoke of the great quantity of property now in the hands of the Treaſurer, &c. and concluded by moving, "That a vote of thanks be given to the Treaſurer and Secretary;" which was alſo carried unanimouſly.

A vote of thanks was then paſſed for the Governors for their dilligent and active ſervices ; alſo to the various Treaſurers and Secretaries ; and alſo to the Governors, Officers, and Members of Emio for their active cooperation.

The King then addreſſed the Governors, Officers, and members of the Society, exhorting them to perſevere in this delightful work; obſerving that due notice would be given them as to what ſhould be collected for the next year, whether oil, cotton, or any other article. Br. Crook addreſſed the whole Society, and exhorted them to perſevere in this glorious work, which rejoiced our hearts, and would certainly cauſe the hearts of thouſands to rejoice with us. Br. Bourne gave out a hymn ; in the ſinging of which, our united voices were completely drowned by the Natives.

Pomare dined with us at Br. Bicknell's, and was very affable and pleaſant. He wiſhed us to make known as extenſively as poſſible, in Europe, America, &c. viz. that he means to conſider Palmerſton Iſland as a place for Otaheitan Convicts, and that no veſſel ſhall take any of them away on any account.

Promulgation of Laws.

Thurſday being the day appointed for promulgating the Laws, about noon we all aſſembled in the centre of the Royal Miſſion Chapel.

The King requeſted Br. Crook to open the buſineſs of the day.—He aſcended the pulpit, and Pomare followed.

After ſinging, reading the ſcriptures, and prayer, the King ſtood up, and looked upon the thouſands of his ſubjects on his right hand and his left. Addreſſing himſelf

to Tati the pious Chief of the Southern part of the Island, he said, "Tati, what is your desire? what can I do for you?" Tati arose and said, "those are what we want—the papers which you hold in your hand—the Laws: give them to us, that we may have them in our hands, that we may regard them and do what is right." The good Chief of Teoropaa (Utami,) and Arahu, the Chief of Taiarabu, were addressed nearly in the same manner, and they replied as the others had done.

Pomare after reading and commenting upon the Laws respecting murder, theft, trespass, &c. &c. in eighteen articles, asked the Chiefs if they approved of them. They replied aloud, "We agree to them—we heartily agree to them."—The King then desired the people, if they approved of the Laws, to signify it by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once.

After all the articles were passed and approved, Br. Henry concluded the Meeting with a short address, prayer and blessing.

This scene may be better conceived than described: to see a King giving Laws to his people with a regard to the authority of the Word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all. The King has undertaken to write out a fair copy of the Laws for the press, and to send a Circular Letter to all the Governors on the subject of education, pressing on parents the importance of getting their children instructed.

On Sunday, the 16th of May the King was baptized by Br. Bicknell.

GENERAL MEETING AND ANNUAL CHRISTIAN CONFERENCE OF THE CHRISTIAN BRETHREN OF THE U. STATES.

THE second *General Annual Christian Conference* was holden in Windham, Conn. on the 30th Sept. and 1st, 2d and 3d Oct. 1820. The General Meeting for public worship, commenced two days previous to the setting of the Conference, and was held on Saturday and Lord's Day.

Saturday Oct. 28. The General Meeting was opened with prayer, in the Congregational Meeting House, by Elder Benjamin Taylor.

Sermon—Elder Mark Furnald. Matth, xxviii. part 20th verse.—"*Lo I am with you always, even unto the end of the world.*" He noticed 1. The heir to the promise 2. The duty of such. 3. The promise. Much instruction, in a feeling and impressive manner was delivered in this discourse. The meeting closed by exhortation and prayer.

Evening—Prayer by Elder Nelson Millar.

Sermon by Elder Simon Clough, John viii. 36. "*If the Son, therefore, shall make you free, ye shall be free indeed.*" 1st. The bondage was noticed in five particulars—

1, bondage under the curſe of the law; 2, the dominion of ſin; 3, under the influence of ſatan; 4, under the fear of death; 5, under the bondage of corruption. 2d. The manner of deliverance by faith in the Lord Jeſus Chriſt, from the things here named. He noticed the freedom and liberty which we experienced in thinking and acting for ourſelves in matters of conſcience, provided we do not violate the ſcriptures. This was a word in ſeaſon.

Lord's Day, 29th. Met at half paſt 10, A. M. Prayer by Elder Mark Furnald.

Sermon by Elder Nelſon Millar, Matth. xvi. 18. "*And I ſay unto thee, thou art Peter, and upon this rock I will build my church, and the gates of hell ſhall not prevail againſt it.*" He 1ſt, noticed 'the church' —here he took occaſion to notice the manner in which this term had been abuſed in its application, and then gave a ſcriptural illuſtration of it. 2d. Noticed the foundation, and the time when it was laid— 'when the morning ſtars ſang together, and all the ſons of God ſhouted for joy.' 3d. Noticed what the foundation ſupported,— and how it bore the patriarchs, prophets, &c. 4th. Spoke of the builder which is Chriſt, who was repreſented by Zerubabel, and of the builders under Chriſt, that the *building* belonged to *him* notwithſtanding it had been claimed by *others* by attaching to it *their* names; yet the name which belongs to it, is Chriſts; this being the name originally attached to this building, and was 'FIRST GIVEN AT ANTIOCH.' He here urged the neceſſity of thus bearing his name excluſively, and of taking the ſcriptures for a rule of faith and practice, and then noticed the materials of which this building is compoſed, and what conſtituted ſuch materials. He obſerved as Paul was a Maſter-builder under Chriſt, he could inform us better than any other, of the materials of this building; he ſays the materials are 'gold, ſilver, & precious ſtones;' 'Ye then as lively ſtones, are built up into a ſpiritual Houſe, &c.— He alſo ſpoke of what was requiſite to conſtitute ſuitable materials for this building; that they muſt paſs the ordeal of faith and repentance, and cited to the teſt annexed to the commiſſion of the builders, 'He that believeth and is baptized ſhall be ſaved.' Here he took liberty to obſerve that ſhould a thouſand pound be offered thoſe who ſhould attend to this command minutely, without varying from the example ſet by Jeſus himſelf, he preſumed none preſent, would, with the ſcriptures in their hand, be at a loſs for the mode, or conſider it to be otherwiſe than by immerſion. This opened the way for a few pointed remarks, calculated to produce pungent reflections. He alſo ſpoke of the fire which was to try this building, which was the fire of perſecution —that this fire had a ſalutary effect to ſeperate thoſe who do not anſwer to the materials of this building from the true. Laſtly noticed the ſtrength of this building and the ſtrength by which this building was united to the foundation; and obſerved that while ſtately edifices, which have been erected to beautify ſtates, empires and kingdoms, have been

demolished, some by an enemy, but more by the hand of time, yet this building remains secure, amidst the dissolutions of earthly grandeur and remains to shine the more resplendent amidst the last conflagration and nature's general dissolution.—He closed by an appeal to the understandings of the congregation. The lively sensations produced by this discourse, we hope will not be entirely obliterated from the minds of those who heard, till they shall eventuate in salvation, and the evidences be experienced of becoming lively stones, in this spiritual building.

Afternoon.—Prayer by Elder Simon Clough.

Sermon, by Elder Benjamin Taylor,—Ex. xxv. 22. "*And there I will meet with thee, and I will commune with thee, from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*" He spoke 1. Of the Ark of the covenant, its contents, and its being typical of Christ. 2. Of the two Cherubims on the ark, who looked towards the ark, which typified the two dispensations, which both looked towards Christ. 3. There will I commune with thee from between the two Cherubims. He noticed the manner in which the Lord meets the sinner when he comes to Christ. 4. The Lord will commune with us in the things he has commanded us to attend unto.—He spoke with much clearness on the communion of God with his people and expostulated in a feeling and impressive manner with those who do not enjoy this communion with God. This discourse was delivered both to edification and comfort. After which some appropriate observations were then made by Elder Nelson Millar, calculated to bring down the vain imaginations of the deist, and to confute the fallacious notion, that all is well without evangelical conversion.

Evening.—Prayer by Elder Benjamin Taylor.

Sermon, by Elder Simon Clough—Luke xiii. 7, 8, 9. This discourse appeared to be delivered in the power of the spirit, and we doubt not but that good will be the result of this opportunity.

Monday, Oct. 30.—Evening.—Prayer by Elder Simon Clough.

Sermon, by Elder James Spencer.—1 Tim. iii. and part of 15th verse. "*But that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.*" He 1. spoke of the House of God. 2. The officers of the House, and what was required of such, viz. that they were to teach, be ensamples, &c. 3. The pillar and ground of the truth. This was a good and edifying discourse.—Much satisfaction was experienced by some from the east, in again seeing and hearing this indefatigable laborer in the vinyard of the Lord. After some powerful observations, and excellent remarks were made by Elders Millar and Taylor, the meeting closed by singing and prayer.

Tuesday.—Evening.—Sermon, Elder Nelson Millar. Luke xv. from 11 to 32. In this discourse much instruction, warning and comfort, was administered.

Wednesday.—Afternoon,—Sermon by Elder Mark Furnald, from Acts, xvii. 31. This was a solemn good meeting.

Thursday.—Evening,—Sermon by Elder Frederick Plumer, on the subject of Paul's meeting his brethren. Acts xiii. He spoke in an encouraging and affectionate manner. After some observations by Elders Millar and Furnald, the meeting closed amidst songs of praise.

Meetings were attended, during this time in the neighboring towns, by some of the Elders. Thus while they came together for the mutual upbuilding and strengthening of each other, they were ready to scatter the good seed of the kingdom hoping that fruit will be gathered unto eternal life.

[The detention, by sickness of Elders Jones, Osborne, and How, was much regretted; and it is presumed that this was the case with others who were appointed but did not attend.]

MINUTES OF THE CONFERENCE.

THE *Second General Annual Christian Conference* of the Christian Brethren, was holden in Windham, Conn. on the 30th, & 31st Oct. & 1st & 2d Nov.—Present—Elders Benjamin Taylor, of Swansey, Ms. Mark Furnald, Kittery, Me.—Simon Clough, Boston, Ms. James Spencer, Hartford, Vt Nelson Millar, Gosport, Norfolk co. Vir. Henry Brown, Coventry, Conn. Roger Bingham, Windham, do. Amos Babcock, Groton, do. Isaac Hall, Ashford, do. James Burnham, Hampton, do. Elias Sharpe, Lyme, do. Joshua Perkins, Sterling do.

Unordained Preachers.—John Smith, Hartland, Vt. Stephen Hitchcock, Ashford, Vt. George Babcock, Lyme, Conn. And Deacons, Amasa Clark, Hampton, Conn. Paul Carpenter, Columbia, do. William Burnham, and Consider Young, Windham, do. And other brethren from Windham, Groton, &c.

Being assembled in the Court-House, The throne of grace was addressed, the Conference was organized, and proceeded as follows. viz.—

1. Chose Elder Benjamin Taylor, *Chief Speaker.*

2. Chose Robert Foster, *Scribe.*

Adjourned till half past one o'clock, P. M.

Half past one, P. M. Met according to adjournment. When after prayer,

3. Heard and accepted the report of the New-Hampshire Conference. Also, by Elder Furnald, heard a verbal report from the Maine Conference, as its Messengers did not arrive.

4. Heard and accepted the report, by letter, from the New-York Conference.

The following is their report.

The Elders and brethren, in the State of New-York convened in Conference, at Charlestown, Montgomery county—To the Elders and brethren convened at Windham Connecticut, *Sendeth Greeting.*

Dear Brethren,—Having read your circular letter, through the medium of the Herald, requesting the brethren in general, and those in this state in particular, to join in your Conference, to unite our strength, and strive together for the things that make for peace,

and for the upbuilding of the saints, in their most holy faith, and to labor to become more harmonious in government and practice,

We congratulate you in this laudable undertaking, we rejoice to discover your public spirit, and philanthrophy. A union of this kind, must be a desirable thing by every part of the flock; and we are resolved to foster a christian spirit, and are yet in hopes with you to *grow together unto an holy temple in the Lord.* We have had several meetings of the kind, in this state, and have already seen the good effect; in that things in some respects, have been set in order, the preachers and brethren have become more acquainted and harmonized, in doctrine and practice, and the clandestine conduct of false brethren has been exposed, while we are all united in taking CHRIST, for our *Leader* and *Lawgiver*, the *Holy Scriptures* for the rule of our faith and practice. And thus we preach Christ and him crucified to the people.

It is not convenient for us, at this time, to send delegates, to set with you in Conference, but be assured of our christian confidence in you, and our best wishes, and fervent prayers for your prosperity. O, may the great head of the Church, and Bishop of souls preside in your midst. We have in this state, fifty preachers of the gospel, thirty-four of which, are ordained ministers. The number of churches and members is not at this time, perfectly ascertained, but we have the pleasure to state, that there are many companies of living brethren, united in love, who are in an increasing situation, and in general there are some administrators, who break the bread steadily to the flock, and whom the Holy Ghost has made overseers. We endeavor to observe good order, in all our meetings, and are thus striving for the unity of the spirit in the bond of peace.

We have thought best as you will observe in our Minutes to divide our conference into two, known by the name of the East and West Conferences. This is on account of the extreme distance from east to west, which we have to travel, and not on account of any division. We still consider ourselves one people, and calculate to keep up a regular correspondence, and thus be helpers together. We have hereunto annexed the names of the preachers in this State which we wish you to publish as you see fit.

Read and approved by the Conference at Charlestown, Montgomery county, N Y. Sept. 19, 1820.

J. BADGER, *Clerk.*

[The list annexed, will appear in the general list.]

5. Agreed that the subject referred to this Conference, by a Conference held at Coventry Conn. with regard to former proceedings with Elder D. Farnum and others, be now attended to, and those agrieved, be heard.

Adjourned till 9 o'clock, A. M. to-morrow morning.

Oct. 31. Met according to adjournment, and after the usual exercises, and discussing the subject before the conference,

6. Agreed, That we approve of the proceedings of the Conference holden at Hampton, Conn. in March, 1818, which excludes from fellowship Elder Douglass Farnum, and other Christian preachers, who countenance said Farnum, in his unchristian practices; and that we consider the doings of said Conference, to be both scriptural and proper.

Adjourned till half past one o'clock, P. M.

Met according to adjournment.

7. Agreed, That the communication and report, from our brethren in Virginia, presented by their Messenger, Elder Nelson Millar, be accepted.

8. Agreed, That Elder Simon Clough, and Robert Foſter, be a committee to prepare a circular to the Brethren in Virginia, certifying the approbation of this Conference of their proceedings, and the cordial reception of their Meſſenger, Elder Nelſon Millar.

Adjourned till to-morrow morning 9 o'clock.

Nov. 1. Met according to adjournment.

After the uſual exerciſes,

9. Heard and accepted the circular Addreſs to the Brethren in Virginia; which is as follows.

CIRCULAR.

The General Chriſtian Conference of the United States, to the Brethren who compoſe the Chriſtian Conference of the State of Virginia.

Sendeth Greeting.

WISHING you grace, mercy and peace from God our Father, and the Lord Jeſus Christ.

Believing that you are engaged in the promotion of the ſame cauſe which we have eſpouſed, we cordially receive the meſſenger choſen at your Union Meeting, Elder Nelſon Millar, whom you have ſent to ſet with us in General Conference, and alſo receive and accept the proceedings of your Conference, which, in much wiſdom you have deviſed for the better government of your internal affairs, the receiving of which, with the accounts given us by your Meſſenger, is to us moſt ſalutary information, as it gives us a moſt pleaſing view of your number and ſituation. We would intimate this expreſſion of our fellowſhip and due regard for you by thus manifeſting our approbation of your proceedings. Feeling willing at all times to guarantee to the individual State Conferences the right which we conſider veſted in them to make and obſerve ſuch regulations as may be beſt calculated to preſerve and promote harmony among themſelves, we would not wiſh to dictate to any particular State, the mode or method, by which they ſhall govern their own particular concerns, as we conceive them to be the beſt calculated to determine as to the expediency of their proceedings, by their peculiar exigencies; and provided they do not violate the charter of our rights, the ſcriptures, they may expect our approbation and ſupport. We therefore concur with you in your indefatigable exertions to promote the general good, and hope that you, and the ſeveral State Conferences in the Union, will ſtill continue to deviſe and perſevere in ſuch meaſures as to you and them, may ſeem moſt likely to ſubſerve the great deſign of a general union.

We ſincerely congratulate you, on the preſent flouriſhing ſtate of the Churches. O, may the great head of the Church, crown all our endeavors to promote and perpetuate an indiſſoluble union, build the waſte places, and extend the borders of our Zion, till we may become like a fruitful bough by a well whoſe branches run over the wall. And may the Lord of the harveſt bleſs you in your labors of love, ſend you faithful laborers, till they that ſow and they that reap may rejoice together, and we finally be ſaved with an everlaſting ſalvation, and be brought to enjoy an unin-

terrupted union in the general assembly in heaven.

Signed in behalf of the Conference.
R. FOSTER, *Scribe.*
Windham, Nov. 1, 1820.

10. Agreed, That Elders Benjamin Taylor, Simon Clough, and Nelson Millar, be a committee to prepare an Address to the brethren scattered abroad.

11. After choosing a committee to make arrangements for the Register, Adjourned till half past one o'clock.

Half past one o'clock P. M.—Met according to adjournment.

12. Agreed, That the next General Annual Conference be holden on the first Saturday in September next, 1821, at New-Bedford, Massachusetts.

Adjourned till 6 o'clock this evening.

13. Met according to adjournment, and in a short time adjourned till 9 o'clock to-morrow morning, that the members might have the opportunity of attending the public meeting.

Nov. 2.—9 o'clock, met according to adjournment.

13. Agreed, That the Address to the brethren scattered abroad, be accepted.

14. Agreed to adjourn till the next Annual Conference.

ROBERT FOSTER,
Scribe of Gen. Conference.

[A few minutes after the Conference closed, the members were much gratified by the arrival of our beloved brother, Elder Frederick Plumer, who had been necessarily detained till now. He brought the pleasing information of the prosperity of Zion, in the parts where he has been laboring. The members not having left the town, came together again, to hear any statements that he might have to lay before them. And after making some enquiries of him relative to certain proceedings of a Conference holden in Centerville, near Wilmington, Del. from the 12th, to the 15th days of May 1820, composed of the following members, viz.—Joseph Thomas, Landon Duncan, Joseph Nesmith, Thomas Kirk and Joseph Sidebottom, of Vir. Robert F. Ferguson, Francis Lonton of Penn. and Wm. Johnson,—and understanding that they have proceeded in a manner which might, without the interference of this Conference, give unfavorable views of the standing, of Elder P.—The Members present came to the following conclusion.

That whereas a certain Conference holden in Centerville, &c. who are not recognized by the General Christian Conference as members with them, have proceeded to act against one of the members of this Conference, Elder F. Plumer, without his knowledge, and without preferring any reason or cause to this Conference for their proceedings towards him, who was not, nor wished to be, a member of their Conference,—We therefore agree to discountenence their proceedings, so far as they concern him, believing them to be both unscriptural and improper. And we do hereby recommend our brother Elder Frederick Plumer, to the churches scattered abroad, as a member in fellowship with us, and as a fellow-laborer in the gospel.]

CIRCULAR ADDRESS.

THE Brethren convened in the General Annual Conference at Windham, Conn. according to appointment, being desirous of a greater union and acquaintance with our brethren, scattered abroad, send you the following Address, *Greeting.*

THE present situation of the people called Christians, in the New-England and Middle States, together with the various bodies of professors who have assumed this name, and some individuals whose characters have been stained with immoral conduct, entering in among us under the name Christian, and making divisions, has laid a foundation for much anxiety, with many prayers and tears, from the Elders and brethren, who have long wished that something might be done to prevent such impositions and havoc, as has been made of the fold of Christ. We have learnt from several years experience that in addition to the anxiety we have felt, and all the prayers offered and tears shed, that our exertions as men must be added and that with a fixed resolution to persevere in order to obtain the desired object. Truly Brethren, to return back and tread the ground over that our predecessors have travelled and so immerse ourselves into bondage and again receive the iron yoke of oppression upon our necks, can look no more disagreeable to you than unpleasant to us.

We would ask, is it possible that there is not an high-way cast up for the ransomed of the Lord to walk in, between the iron bound shores of oppression, on one hand, and the dead sands of formality on the other? Yes, we say there is. The movements that many of our brethren, have made in forming State Conferences to take cognizance of the conduct of the preachers, and granting them letters of recommendation, by the authority of the same, the Churches reserving to themselves the full power to govern their internal affairs, to us affords a pleasing prospect; and to aid and assist them in accomplishing this laudable undertaking, we recommend the following things.

1st. That each preacher do enter into a labor with more diligence, in the Church or Churches that are considered under his more immediate care; that each member be looked after and fill their place in the church. That a scribe or clerk be appointed, and deacons if practicable, and that certain measures, such as will best suit the situation of each church be adopted, for the purpose of collecting such sums of money, as may be thought proper for defraying the expences of the church, and the travels of such Elders as may visit them, to be disposed of by the voice of the church. And that church meetings be appointed to enquire after the state of each individual preceding the Communion, that a union may abound to the extreme parts of the body.

2d. We recommend that the Elders pay particular attention to the rising gifts in each church, to encourage and recommend the same to the brethren, and encourage them in well doing. And also recommend to the Churches to form themselves into Conferences, or bodies of brethren, that an acquain-

tance, union and fellowſhip, be ſupported, remembering at the ſame time, that each Church governs its own affairs, making choice of its own Miniſter, without interference of the Conference.

3d. We recommend that the Conferences already formed, in the different States, or ſections of the country, do continue ſtedfaſt to perſevere, believing the object we firſt had in view is attainable, and the limited exertions already made, have been productive of good effect. And ſoon we hope the Sun of Righteouſneſs will ariſe with healing in his wings and each branch of Zion, in this large body of people, again ſet under its own vine and fig-tree, without the moleſtation of impoſters. We alſo recommend to each of the State Conferences, that a certain part of the time of their being together, be appropriated to hear the minds of the Preachers, where they feel duty to labor, and what ſucceſs they have met with the paſt year, and alſo to hear the experience of thoſe that are young, and their call to the Miniſtry, that they might receive their letters of recommendation, with cordiality, and our fellowſhip and union become more permanent.

4th. That each Conference do recommend their own preachers, by letters ſigned in behalf of the Conference, and encourage an exchange of gifts as much as poſſible, alſo bearing in mind that there are ſome valuable preachers who have not as yet joined any Conference, we recommend that they be received wherever they may travel, provided they come with good recommendations.

5th. We recommend to all our travelling Elders, that have not as yet joined any Conference, as they wiſh to travel and preach with us and elſewhere, that they meet with us in ſome of our General Annual Meetings, and there receive a recommendation from the Annual Conference, that will remove all doubts from the minds of our brethren, with whom they have not as yet formed an acquaintance. We further recommend that each State Conference, do faithfully and punctually ſend Meſſengers or Letters, containing Minutes of the names of their Elders, places of reſidence, alſo of the number of Churches and where they may be found by the Elders who may wiſh to viſit them; and alſo that the above names may be inſerted, in the Chriſtian Regiſter, containing an Almanac Callendar which is deſigned to be publiſhed Annually, for the advantage of our brethren and the public, the above letters to be forwarded to the General Annual Conference, which is compoſed of choſen Meſſengers, and other Elders and brethren who may join with them.

Finally, Brethren, pray for us that we may abound more and more in the work of the Lord. Be aſſured that we do not mean to take away or abridge your liberties in the goſpel. In our firſt engagement in this cauſe we pledged all for Chriſt and his people; we ſtill feel the ſame. If we can but benefit you, and do the will of him that has called us to labor, this is the object we have in view. It is no more pleaſing to us, to travel hundreds of miles to meet our brethren in Conference, than it would be for you as individuals, but the duty devolving on us as over-

ſeers of the flock, forbid us to lay dormant, at this important moment. We therefore only aſk for your concurrence and aſſiſtance with the bleſſing of the great Head of the Church, to move forward in order, and go up and poſſeſs the goodly land.

Signed in behalf of the Conference.

R. FOSTER, *Scribe.*

N. Y. GENERAL MEETING.

AGREEABLY to previous appointment, the Elders, brethren and friends, aſſembled at Greenville, on Saturday morning, at ten o'clock, on the 23d day of September, in a large and beautiful grove, where neceſſary preparation was made for their accommodation.—Public worſhip commenced by ſinging and prayer, after which a good and well adapted diſcourſe was delivered by our well beloved brother, Obadiah E. Morrell, from ſecond Corinthians, i. 4, 5. "*We preach not ourſelves, but Chriſt Jesus the Lord, and ourſelves your ſervants for Jeſus ſake.*" After a ſhort intermiſſion, met again. After ſinging and prayer, a ſhort and appropriate diſcourſe was delivered by Elder William Cummings, from John iv. 22. "*We know what we worſhip.*" The worſhip of the true God was beautifully deſcribed, to the ſatisfaction of a moſt ſolemn and attentive audience. After which Elder Uriah Smith, delivered a moſt ſolemn and intereſting diſcourſe, much to the edification of the hearers, from Judges, xiv. 14. Thus the meeting concluded for that day, and people were much refreſhed by that doctrine that drops like the rain. In the evening, meetings were attended in different parts of the town.

Lords Day, Sept. 24. 10 o'clock, A. M. Met again for worſhip; a large and attentive aſſembly collected from the different towns, judged to be between two and three thouſand people: after ſinging and prayer, Elder Morrell preached a ſermon from Mark x. 47. "*Jeſus, thou ſon of David, have mercy on me.*" Sinners were pointed the way to God, in a beautiful and affecting manner. Elder Joſeph Badger, then aroſe, like a cloud full of rain, and preached a ſermon from Pſalms xl. 1, 2, 3.—In this diſcourſe he noticed 15 particulars, and we could ſay, the word was rightly divided, and a portion given to each one in due ſeaſon. He proved himſelf a workman that needeth not to be aſhamed. After a ſhort intermiſſion, we met again. When Elder William Cummings, preached an intereſting diſcourſe, from Acts, xxvi. 2.—Elder Uriah Smith, then ſpake from Heb. xiii. 2. This ſermon was delivered very much to the edification of the hearers. He noticed ſeveral kind of ſtrangers; the duty of both ſaint and ſinner was beautifully enjoined, and the neceſſity of entertaining Jeſus that heavenly ſtranger. This was followed by a very ſolemn and animating exhortation by Elder Joſeph Badger. Here was the beſt of the wine at the laſt of the feaſt. We then repaired to the water, where I baptized two happy converts, and the Lord was there.

In the evening meetings were attended in different places.

On Monday we met at 10

o'clock, A. M. for conference; the ſchool houſe was crowded. After ſinging and prayer, a number of queſtions were aſked, and conferred upon, to the ſatisfaction of many. A number ſpoke of the goodneſs of God. The ſaints were happy, prejudice diſappeared, and many could ſay at the cloſe of this General Meeting, they had a feaſt of fat things, of wines on the lees, and well refined. Not a diſcordant note was heard through the whole meeting. Behold how good and pleaſant it is for brethren to dwell together in unity. Since this meeting, the Macedonian cry is heard in every direction—come over and help us.

The good work of God, in this place, has not yet ſtopped; a number of late have been brought into the kingdom. Yeſterday, Oct. 8, we met again on the ground where the general meeting was held. A large and attentive aſſembly collected. I preached to them from Ps. xxiii. 1. I endeavored to ſhew the qualifications of this good Shepherd, namely Chriſt, in eight particulars; and I believe many felt encouraged to take him for their only leader, Lord and lawgiver. We then repaired to the water, where I baptized ſeven happy converts, two of them only, ſingle perſons, bright young men, in the morning of life. Theſe make thirty nine, that I have baptized ſince laſt May in this county. A number more are candidates for baptiſm. In this part of the country, we are very much comforted through the medium of your uſeful Herald. We hope our brethren in different parts, will not neglect to furniſh it with religious intelligence.

To R. Foſter. JOHN SPORE, JR.

Greenville, Green Co. Oct. 9, 1820.

For the Chriſtian Herald.

GENERAL MEETING IN ROYALTON, N. Y.

AGREEABLY to previous appointment, the Elders, brethren and friends, aſſembled at the meeting houſe in Royalton, Niagara county, on Saturday, the laſt day of Sept. 1820, at 10 o'clock, A. M. at which meeting were preſent, the following Elders, viz. Robinſon Smith, Joel Doubleday and William True, and a number of unordained preachers. Meeting was opened with praiſe and prayer to God for divine aſſiſtance. Elder Robinſon Smith, firſt ſpake from Ps. cxxxiii. and was followed by a number of Exhortations. It was a refreſhing time. After a ſhort intermiſſion, Elder Wm. True, ſpoke from 2 Cor. v. xvii. Which was followed by a number of ſpiritual exhortations and ſongs of praiſe, while the ſaints were comforted, their union increaſed, and ſome of the wicked wept, for bitterneſs of ſoul. In the evening, meetings were held in divers places.

The next day being the firſt day of the week, aſſembled at the meeting houſe, at 10 o'clock in the morning. After ſinging and prayer Elder Robinſon Smith, ſpake from Judges xiv. 14, to a large and ſolemn aſſembly. The ſolemn power of God, carried conviction to the wicked, while the ſaints were comforted not a little. In the afternoon, Elder Wm. True, delivered a weighty diſcourſe from John x. 9—followed by a number of well directed exhortations, from the ſtand, which appeared to reach the hearts of brethren, with a conviction of the neceſſity of being down

united in the work of God, and to faſten deep conviction of ſin, in the hearts of ſome of the wicked. In the evening brother Allen Briggs, with animation, ſpake upon the glorious theme of love to God, becauſe he firſt loved us; while the ſpirit of God ran from heart to heart, manifeſted by ſhort but warm and pathetic exhortations, and expreſſions of praiſe from the brethren and ſiſters in general.

Monday, Oct. 2—9 o'clock, A. M.—The Elders and brethren met in Conference. After ſinging and prayer, Choſe Elder Robinſon Smith, *Chief Speaker*, and William Smith, *Scribe.*

After ſome brief remarks by Elder Wm. True, on what conſtitutes a Church, among other things, converſed upon the ſubject of giving letters of commendation to brethren having public gifts,—conſidered it ſcriptural and proper, that ſuch, receive letters of commendation from the churches, where they are particularly united—then occaſionally from Churches and Conferences, wherever their lots may be caſt.

Agreed to receive and commend brothers Alfred Burnham and Allen Briggs as having received of the Lord to bear public teſtimony of the goſpel of the grace of God.

Laborers are few in theſe weſtern climes, and ſouls ſtarving for the bread of life; may the Lord by his ſpirit, move on the minds of ſome of his faithful ſervants in the eaſt, to journey this way and break the bread of life to hungry ſouls. *In behalf of the Conference.*

WILLIAM SMITH, *Scribe.*

P. S. Bleſs the Lord O, my ſoul, for the appearance of a rain of righteouſneſs in this place. In addition to the good effects of the General Meeting, the Lord has bleſſed the labors of Alfred Burnham, a young Brother from Connecticut, who has been endeavoring to preach Jeſus to the people in this and the adjoining towns, abont five weeks. Backſliders have become ſenſible they were feeding on huſks, and appear willing to return to their Father's houſe, where there is bread enough and to ſpare. Some who had loſt their firſt love are quickened. Yeſterday, brother Burnham ſpake to a crowded and ſolemn aſſembly. The power of God, was truly in the meeting; ſeven were willing to riſe and manifeſt they wanted Jeſus, and to requeſt the prayers of the children of God. May the Lord carry on his good begun work, in power.

Royalton, Oct. 16, 1820.

REVIVALS, &c.

Extract of a letter from Elder John Rand, to the Editor of the Chriſtian Herald, dated Bradford, Vt. Nov. 13, 1820.

THE work in this place has abated ſome, though not entirely ſubſided. There have been baptized, ſince the work commenced, 116, and there are a very conſiderable number, who, we truſt, are ſubjects of this good work, who have not yet been baptized. The work has been recently revived in Corinth, in the Congregational Society. They have had ſome ſpiritual preachers among them of late.

For the Christian Herald.

Extract of a letter from Elder Jabez King, to the Editor, dated Charleston, Montgomery county, N. Y. Nov. 26, 1820.

WHILE my heart is warm, and my head is free from the entanglements of this mortal life, and young converts and old saints are singing and praising God around me, I feel a desire, through thy useful publication, to spread abroad the information of the increase of the Redeemer's kingdom, in this region. There is yet a great anxiety in Florada, to hear a free gospel, and some are seeking Jesus sorrowing. Last evening and this morning, I had solemn and attentive congregations there, and left some weeping. This afternoon has been a glorious time to many in this town. After I had spoken from 1 Peter, iii. 13, three of the assembly arose and requested Baptism, (a mother and two sons) and finding none to forbid water, I baptized them in a *certain water, and they went on their way rejoicing.* There is a great and effectual door opened here for preaching and there are many adversaries, and there is great need of some faithful laborer, to stay by the stuff, at least certain days. I feel bound in the spirit to visit Vermont in a few weeks, purposing there to winter, if the Lord will, and my prayer is that the great Shepherd will send some one here, to feed the sheep and lambs, instruct the mourning and warn the wicked of their danger, that they may flee the wrath to come, and lay hold on eternal life, that we all may meet in heaven, to part no more.

JABEZ KING.

For the Christian Herald.

Extract of a letter from Elder Asa Allen, to the Editor, dated Canajaharrie, Montgomery county, N. Y. Nov. 27, 1820.

BELIEVING the stone cut out of the mountain, will yet fill the whole earth, I would, in short, give our friends, through the medium of the Herald, an account of the growing empire of our king, in this place. The success of the gospel and the anxiety of many to hear a free gospel. the cry for help is so great, and is still increasing, so that we can say, we never saw it on this wise. This is the day the Lord hath made, we will be glad and rejoice in it. The revival in this place, begun last June. After a long and tedious night, in which many of the saints went mourning, and opposition had raised to a high pitch, the good Lord appeared to favor Zion, the saints began to cry mightily, to God, and the work soon commenced. About this time I passed through this place, and by their request, I promissed to visit them. And in two weeks, I attended my appointment, found the work begun, and baptised three. Since that I have continued preaching the kingdom of God, no man forbidding me. The work still increases, though not in so powerful a manner as I have seen, yet the work is spreading in a progressive manner. A goodly number experienced religion, and I have baptized eleven.

There is a great door opened for preaching in this region; the fields are white ready to the harvest.

ASA ALLEN.

F r the Chriſtian Herald.

Extract of a letter from Elder William Cumings, to the Editor, dated Stamford, N. Y. Nov. 2, 1820.

OUR General Meeting, which commenced the laſt day of Sept, and continued three days, was attended with a bleſſing. The preachers names that were preſent were, Uriah Smith, Joſeph Badger, John L. Peavey, Obadiah E Morrell, Jeſſe Thompſon, Benjamin Howard, Stephen G. Champlain, and Wm. Cumings. We could ſay of a truth, "Behold how beautiful upon the mountains are the feet of them that publiſh peace, and bring glad tidings of good things." We were exceeding glad to ſee thoſe eaſtern preachers, thruſting out a little, and letting down their net for a draught.—The preachers and brethren were united in the work, and we could ſay of a truth, ſweet was the praying, ſinging, preaching and exhortation. At the cloſe, on Monday, 18 or 20 came forward deſiring prayers. Some found deliverance there, while others have experienced it ſince. There is a good proſpect before us. Glory to the Lord. WM. CUMINGS.

For the Chriſtian Herald.

From Elder John Cheney, to the Editor, dated Salem, Aſhtabula county, Ohio, Aug. 31.

Dear Brother,

WHILE many are ſending accounts of revivals of religion, in different parts, which are refreſhing to the ſaints, I would communicate ſome account of the Work of God, in this region. Two years ago laſt May, while ſtriving to attend to the Maſter's buſineſs, I was directed, I truſt by his ſpirit, to this place, and finding the Lord's word true, 'And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him, for they know his voice,' I felt his ſpirit to reſt upon, me; I here labored ten days and found the word to take effect. Here I found a few brethren who had removed from Vermont and other places, to this place, who were praying to God, to ſend them help. I felt that the Lord directed to acknowledge them in the Lord, a Church of God, which is the pillar and ground of the truth. In Auguſt following, I moved here, and finding them all ſteadfaſt in the faith, it cauſed me to rejoice in the Lord, but when I looked around and viewed the fields large and white, ready to the harveſt, I felt to cry to the Lord for laborers, and, he according to promiſe, anſwered, and ſent brethren Levi Hathaway, and John Blodget, who arrived here, in September, which to me was like the coming of Titus, and not to me only, but to the little church in this diſtant land. Brother Hathaway tarried a ſhort time, left a faithful teſtimony, and then journied to the eaſt again. Brother John, felt to abide here ſtill, and the young man being ſtrong and the word of God abiding in him and being fervent in the ſpirit, the Lord has made him a bleſſing to many. We proved it true that where two or three are agreed as touching any thing, it ſhall be

done. In October, the assemblies increased, and on the evening of the 20th. the work became visible. A large number arose that evening, desiring the prayers of the saints; this brought multitudes together, and while the word was faithfully dispensed and the saints united with us in their cries to God, for the outpouring of his spirit, many were pricked in the heart, and the work spread in different neighborhoods; we have witnessed as many as ten or fifteen in one meeting, arise, while their sighs and tears evinced their anguish of heart, and relate their distress on account of sin, declaring they had no hope in Christ, and requesting the prayers of God's people, that they might find Jesus. Such scenes, called forth the agonizing prayer of those who felt an interest at the throne of grace, and soon the joy of salvation was experienced by many.—This rejoiced the saints, increased conviction among the people, and gave us new courage to labor for God. The work continued for some months in a solemn manner, convictions were deep, and the evidence of a real change bright in the converts, which has been confirmed by their righteous walk and conversation. The number in the church has increased to near one hundred and none have gone so far astray, but they have returned confessing their sins. The work of grace has increased in the hearts of the believers and I think I never saw a company of brethren more engaged to keep the unity of the spirit in the bond of peace. The word has truly sounded out from this place. We have held field meetings in several places around and seen the glory of God in many places. In Pierpont, in this state, about twenty miles from here, and in Pennsylvania, about ten miles further, brother Blodget held a number of meetings, and a number believed and turned to the Lord; seven were baptized and united with the brethren here. They occasionally met the brethren at our monthly meetings, which are held every month, and communion seasons, which are held every other month; and we find it more expedient thus to proceed than to acknowledge churches immediately where there is but few, and these living remote from each other. We occasionally meet with them, and one of them has began to hold meetings, to the edifying of many.

In June, last year, brother Blodget, visited several places in Pennsylvania, and having heard of brother Samuel Cilley, who lives in Mill-Creek township, about thirty-five miles from here; he held some meetings there, and found a good prospect. In September, we went there together, at which time brother Blodget baptized four, who with brother Cilley and his wife, we acknowledged a Church, breaking bread to them. In November following brother Cilley, was set apart to the work of the Ministry, of which, you have had an account. The work of the Lord has revived and the number has increased to rising of thirty. In December last I went by request to Venango, Crawford county, Pa. held a few meetings, baptized some, and gave fellowship to six brethren and sisters as a Church Some circumstances here, are worthy of notice; brother Simeon Bishop, jr. who now resides

there, was from the weſtern part of the State of New York. One year ago, laſt October, while living without hope and without God in the world, being in the houſe of a brother Jonathan Jennings, formerly from Chelſea, Vt. a ſmall book attracted his attention, entitled "The Myſtery Revealed," &c. written by Elder Frederick Plumer; he commenced reading, and ſoon the glorious character of Chriſt, as the Son of God, and Saviour of men, was preſented to his view, in ſuch a manner as he had never known before, and from a vain curioſity, which firſt induced him to read, his mind was drawn to ſee the beauties of Chriſt, while the ſpirit of God deeply impreſſed this upon his mind, 'Thou haſt no part in this glorious Saviour.' A deep conviction of ſin led him in diſtreſs of ſoul, to call on the name of the Lord, for mercy. For a few weeks, he ſaw his undone ſituation and ſought the Lord, in tears.—Intent on ſeeking the Lord, on the 14th of November, following, while in the woods, in prayer to God, the Lord Jeſus appeared, forgave his ſins, and gave him peace and joy in believing. He was not diſobedient to the heavenly viſion. On the 20th Dec. he commenced preaching Chriſt to his fellow men. After bearing a public teſtimony for a few months in that place, in July following he came to Venango, and held a few meetings; the Lord owned his labors. In the fall he removed there, and the work increaſed. He came to Salem for aſſiſtance, and when I went there in Dec. he and his wife and four others, united in a Church. Brother Blodget, and myſelf, have baptized a number there, and the number has increaſed to between twenty and thirty. He is a promiſing young man, and highly eſteemed in the circle of his acquaintance.—Laſt fall I viſited ſeveral places in Trumbull county, in this State, and in Briſtol, about 50 miles from here, I found a few brethren, who about ſix years ago, were gathered in a Church. A preacher by the name of Thomas Roſs, from the ſouth part of this State, travelled awhile in that region about ſix or ſeven years ago, and was bleſſed of God in the converſion of many. He gathered two Churches and afterwards journeyed again to the South. A brother by the name of John Bowyer, who reſides in that region, was afterwards ſet apart to the work of the Miniſtry by brother Roſs and others in the ſouth part of this State. Brother Bowyer, returned after being abſent for ſome time, and has held meetings, occaſionally, with them, but reſiding at ſome diſtance from them, and the churches from each other, the brethren have had but little aſſiſtance, and at the time I viſited them, although ſtriving to purſue, they were faint, and needed aſſiſtance. There were but few members and many of them had not been baptized, but I felt to acknowledge the firſt plantation, and ſtrive to ſet in order the things that are wanting. The Lord is reviving his work in that region, and a number have been added to the church, in Briſtol, and there is a good proſpect in that region. I have viſited them a number of times, baptized a number and felt to thank God for his mercy to the people. Brother

Joſeph Chaffee, a young man who reſides in Briſtol, improves among the brethren, to the comforting of many. Brother Allen Crocker, from the State of New York, has been uſeful there for a few months paſt. When I look back to the time I firſt came to this State and ſee what God hath wrought, my heart is filled with gratitude to God for his goodneſs; great has been his mercy. I can only, in a letter, mention but a few of the many glorious events for which we have reaſon to praiſe the Lord, but hoping this, to the brethren ſcattered abroad, will be as cold water to a thirſty ſoul, I muſt conclude. The field is large, and the laborers few. O, that the Lord would ſend forth faithful ſervants, and crown their labors with a rich harveſt, that thouſands in this weſtern clime, may rejoice in the ſalvation of the Lord.

I ſubſcribe myſelf a ſervant to the Church, for Jeſus ſake.

JOHN CHENEY.

STATE OF RELIGION IN THE EAST.

THE annual meeting of the New York Bible Society, was recently held in that city. The Com. Adv. furniſhes the ſubſequent intereſting abſtract of one of the Speeches delivered on the occaſion:

Mr. Ward, Baptiſt Miſſionary, recently arrived from India, addreſſed the meeting, at a conſiderable length. The ſpeech was highly gratifying, and affording much intereſting information of the ſtate of religion in the eaſtern world. Mr. Ward obſerved, that twenty years had nearly paſſed away ſince he firſt left his native land, to viſit the heathen in India; and it afforded him much ſatisfaction to be preſent at the celebration of a Bible Society in this weſtern hemiſphere.

He then commenced a moſt intereſting account of the ſtate of religion in India, by inſtituting a compariſon between the natives of the eaſt, and thoſe of our country; obſerving, that no country afforded ſuch abundant evidence of ſuperſtition, as that from which he had recently arrived. In Hindoſtan there were one hundred and fifty millions of ſouls; one hundred millions were Pagans, and fifty millions were the devoted followers of Mahomet; the latter having the Koran for their guide: the former the Shaſter. Some of their popular works, ſaid the ſpeaker, inculcate the neceſſity of human ſacrifice:--but they conſider ſuch, as inferior to the ſacrifice of a buffalo or a goat.

The Shaſter encourages mothers to ſacrifice their children in ſome favored ſtreams, and the Ganges is conſidered the moſt direct road to Heaven. To ſuch a height had ſuperſtition been carried, that Mr, M'Intoſh, a miſſionary, related that he had ſeen many place themſelves in boats, and after being pulled to the centre of the ſtream, would caſt themſelves into it, voluntary victims to their deluded education. A Captain in the Britiſh ſervice was witneſs to ſixteen females immolating themſelves in a ſimilar way. Theſe victims were generally attended by a Prieſt. The Shaſter alſo encour-

aged widows to burn themselves on the funeral piles with their deceased husbands; they were told, that by this act, they secure the happiness of fourteen generations. Mr. Ward observed, that he had been a witness to several instances of self-immolation. A short time before he left Serampore, he received from one of the Judges at that place, an official document, containing a list of the widows who had fallen victims to this horrible and heart rending practice in the vicinity of Bengal. From this document it appeared that in the year 1815, between 4 and 500 had voluntarily been burnt to death; in 1816, upwards of 600; and in 1817, 706. The child of the victim was often seen applying the match to the funeral pile which surrounded its parent. This, said he was in British India, and was done in accordance with the doctrine of the Shaster. Such was the belief of these deluded people, in the efficacy of the waters of the Ganges, that thousands were brought to its bank, in the last stages of sickness, and there remained exposed to a vertical sun until death released them from their sufferings. I could dwell, said the speaker, on this subject until midnight, or until the morning sun gilded the eastern horizon; but I will make but one or two remarks more.—The mother, in whom ought to dwell all the tender affections which belong to the female character, here forgets her "suckling child!" She carries it to the favored Ganges, and there commits it, an offering to some of their Gods. Shall we compare such mothers, said he, to the tiger of the forest?—No the beasts of the field have a regard for their young, and will protect them from the hand of those who aim the deadly blow; but it is often seen that the innocent victims are torn from the breast of those who gave them being, and while looking up to them for protection, are cast into the stream.

Mr. Ward, now took a comprehensive view of the effects of circulating the Holy Scriptures in India, and mentioned many instances of conversion from Paganism to Christianity by the circulation of the Word of life. There are now at Serampore sixteen printing presses, and the Holy Scriptures are printing in twenty-five oriental languages. They have many large Societies, and under their care one hundred and eleven native schools; around Serampore, ninety-two; at Cutwa, eleven; in the neighborhood of Moorshebadad, three, and at Dacca, five. In these schools upwards of ten thousand native children have the means of education. Hundreds, said Mr. W. who a few years ago worshipped gods, made by the hands of man, are now humble and sincere worshippers of the living and true God.

CHRISTIAN JEWS IN MESSOPOTAMIA.

A BODY of *Christian Jews*, says the N. Y. Dd. Adv. of Nov. 2, have been discovered in Messopotamia, Persia, amounting in number, to ten thousand. They are superintended by an Archbishop

and three Bishops ;—have no conjunction with the Greek or Roman Churches ;—hold the doctrine of Trinity in Unity ; and declare Jesus Christ the "*way, the truth, and the life.*" The Lord's Prayer &c, among them, very like the original Hebrew, which is thought to prove their relation to the ancient *Jewish Christian Church.*—They have at Chorasbad, a large church. For fear of the Mahometans, they meet for public worship, between the hours of five and seven on Sunday mornings ; and in the evenings, between 6 and 8 o'clock. The country is covered with gardens, and abounds in fine fruits.

PORTSMOUTH, DEC. 8, 1820.

WE have been much gratified here by a visit from our beloved brother from the South, Elder Nelson Millar, from Virginia, who was appointed by the Virginia Conference as a Messenger to the General Conference in Connecticut ; after attending the Conference, Elder Millar journeyed east as far as this place, preaching Jesus and the resurrection, and forming a more extensive acquaintance with the brethren ; he has been most cordially received, and no doubt his labors of love will be recompenced, by proving effectual to the salvation of souls, as they have already proved to the quickening and encouragement of the saints. Among the Churches through which he has travelled, his coming has truly been "like the coming of Titus."

RETROSPECTIVE.

THE close of a year, to the serious, is a season of reflection.—The present month closes another year, and how many since its commencement, have closed the scene of life. This year, while it has added its numerous train to those who compose the congregation of the dead, has also introduced a new epoch in the history of the world. It has witnessed the downfall of kingdoms, and seen others rise on their ruins. It has seen hoisted the insignia of liberty and equal rights, and witnessed the march of nations, to rest under its banner and seize it as a trophy.—It has witnessed convulsions in the political world, of which time only must show the result. It has seen reason, triumphing over superstition, which has caused a trembling at the 'seat of the beast.' It has witnessed a more extensive diffusion of the word of life, the gospel of salvation, by the Scriptures, than was ever witnessed before. A year which has witnessed, perhaps, more of a 'shaking among the dry bones,' (the house of Israel,) than has been known before. May the prayer of every Christian be, 'Return, O Lord, the captivity of thy people. Truly the present may be said to bear some resemblance to the time, of which it is said, 'Yet once more, I will shake not only earth but heaven also,'—'that those things which cannot be shaken may remain.'

This year filled, as it is with impotant events, recedes to usher in another yet unborn ; it will be a year of greater moment to many, it may be to us. Then let our

prayer be, "So teach us to number our days that we may apply our hearts unto wisdom."

OBITUARY.

DIED—In this town on the 17th ult. WILLIAM GRAVES, aged 18, of a short but distressing illness which he bore with christian fortitude and resignation.—He was one of the happy number who choose to serve the Lord, in their youth, and notwithstanding the persecution which this time of life will ensure, particularly from the careless youth, of which he received a double portion, he wisely chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. In Feb. 1819, he professed to have experienced religion, and in a short time afterwards, manifested his love and obedience to the Saviour, by following his footsteps in the ordinance of baptism. He has since maintained his profession by a godly life, and has been a worthy brother of the Christian Church, in this place, of which he was a member. His life was marked with lively expressions of love to God and his fellow creatures, and he appeared ever ready to every good word and work. By this afflictive dispensation, parents are bereaved of an endearing and dutiful son, brothers and sisters, of an affectionate brother; his acquaintance, of a beloved and agreeable companion, and the church to which he belonged, of an engaged and esteemed member; while some are ready to rise up and call him blessed, and join the mourner, being deprived of the assistance which he was enabled to afford, and of the prayers of faith in which he was often engaged with them. But, alas! he is gone! The time arrived when nature must obey the mandate of heaven; and the gloomy mansion of the grave, presented itself to view: but in the midst of these scenes, which must strike dismay and terror to the worldling, the bright hope of immortality sprang up in his soul, and that Saviour, whom he professed to love and serve, while in the vigor of youth, now appeared as his helper, to deliver him from the fear of death, and to give him some foretaste of the joys of heaven, which caused him, to break forth in raptures of joy and praise to God; and, at intervals, when he would revive a little, would recommend religion to those around him. His father and mother standing near him a short time before his departure, he broke out in the language of the poet,

Dear father will you meet me there,
And in Christ's kingdom have a share?
Dear mother will you meet me there,
And in Christ's kingdom have a share?
I'm happy now, I feel his love,
I'm going to dwell with Christ above.

His desire was so great for the salvation of sinners, that notwithstanding his weak state, he could not refrain from trying to sing a hymn expressive of his mind, but it was two late, he sung a few lines, and his voice faultered to sing no more below. He left the singing band on earth, to join, we trust, the celestial choir in heaven.—"Blessed are the dead, that die in in the Lord."

An appropriate and well adapted discourse, was delivered on the occasion, on the afternoon of the next Lord's Day, in this place by Elder Joseph Boodey, of New-Durham, from Matt. xxiv. 46.—"*Blessed is that servant whom his Lord, when he cometh, shall find so doing.*"

REVIVAL IN WOODSTOCK.

WE learn by a letter from Dea. John Makenzie, of Woodstock, Vt. that there has been a good Work of the Lord, in that place, the last summer and fall, and that it is still going on.

ANECDOTE OF WHITFIELD.

WHEN Mr. Whitfield was one day preaching in Market-street, Philadelphia, from the balcony of the court house, he cried out, 'Father Abraham, who have you in heaven?' 'any Episcopalians?' 'No!" any Presbyterians?' 'No!' 'any Baptists?' 'No!' 'Have you any independents, or seceders?' 'No, No!' 'Why who have you then?' 'We don't know these names here, All that are here are christians—believers in Christ—men who have overcome by the blood of the Lamb and the word of their testimony.' 'O, is that the case?' then God help us all, to forget party names, and to become christians in deed and in truth.'

To Correspondents, &c.

A Communication from Elders John Cheney, and John Blodget, has been received, but is unavoidably postponed till the next number.

The interesting letter from Elder John Cheney, published in this number, is received with pleasure. The particular manner, in which he has noticed the situation of the brethren, the rise of the churches, and the spread of religion, is peculiarly satisfactory to the friends of Zion. Those who have interested themselves so much in the good cause, as to furnish such information, for publication, are bestowing a public benefit on the brethren at large, and aiding the views of the General Conference in particular.

CHRISTIAN REGISTER.

AT the 1st General Conference it was agreed upon that an Annual Register, should be published for the benefit of the preachers. They are now offered for sale, in Conn. They contain, besides an Almanack Calendar, a list of the names and residence of the Christian Preachers, together with other useful information. They will be more particularly noticed when received, which we expect will be in a few days. They may be obtained of the Christian preachers.

BUTTERWORTH'S CONCORDANCE.

WE are gratified to learn that a new and elegant edition of Butterworth's Concordance is about completed, in Haverhill, Mass. and will be ready for delivery in a short time. Subscription received by the Editor of the Herald.

POETRY.

From the Imperial Magazine.

EMMAUS.

"*Abide with us; for it is towards evening.*"—Luke xxiv. 29.

BY T. RAFFLES.

Abide with us—the evening shades
Begin already to prevail;
And as the ling'ring twilight fades,
Dark clouds along the horizon sail.

Abide with us—the night is chill,
And damp and cheerless is the air;
Be our companion, stranger, still,
And thy repose shall be our care.

Abide with us—thy converse sweet
Has well beguil'd the tedious way;
With such a friend we joy to meet,
We supplicate thy longer stay.

Abide with us—for well we know
Thy skill to cheer the gloomy hour;
Like balm thy honied accents flow;
Our wounded spirits feel their pow'r

Abide with us—and still unfold
Thy sacred, thy prophetic lore;
What wond'rous things of Jesus told!
Stranger, we thirst, we pant for more.

Abide with us—and still converse
Of him who late on Calv'ry died;
Of him the prophecies rehearse,
He was our friend they crucified.

Abide with us—our hearts are cold,
We thought that Israel he'd restore;
But sweet the truths thy lips have told,
And stranger, we complain no more!

Abide with us—we feel the charm
That binds us to our unknown friend
Here pass the night secure from harm,
Here, Stranger, let thy wand'rings end.

Abide with us—at their request
The Stranger bows, with smiles divine;
Then round the board the unknown guest
And weary travellers recline.

Abide with us—amaz'd they cry,
As suddenly whilst breaking bread,
Their own lost Jesus meets their eye,
With radient glory on his head.

Abide with us—thou heavenly Friend,
Leave not thy followers thus alone:
The sweet communion here must end:
The heavenly visitant is gone!

ORDINATION.

ORDAINED, in Broad-albin, Montgomery county, N. Y. Oct. 1, 1820, Dea. *Jacob Capron*, to the work of the Miniſtry, by faſting, prayer and the laying on of hands, by Elders Maxen Moſher, John Roſs and Jabez King. An appropriate diſcourſe was preached on the occaſion, by Elder Roſs, from 2 Tim. iv. 5.

APPOINTMENT.

THE Conference for the State of Connecticut, is appointed to be holden on the 1ſt Friday in June next, in Aſhford.

IRA HALL.
HENRY BROWN,
AMOS BABCOCK.

THE third General Annual Conference is appointed to be held on the 1ſt Saturday of September next, at New Bedford, Maſs.